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Whoever sees 'neath winter's field of snow,
The silver harvest of the future grow,
God's power must know.

--Elizabeth York Case

God's Harvest

We often have a feeling that a great unseen company of people stand in the corridors of our headquarters building in Minneapolis. They wait at our doors. They move silently into our offices. These are the people to whom the Church is called to minister. These are the aged and infirm, the rebellious and the broken, the hopeful and idealistic youth, the sober men and women in their best years who are newly aware of the deadly serious world around them. These are the wanderers in darkness who ought to find their way in Christ.

In Matthew 9:38 are the familiar words: "Pray therefore the Lord of the harvest to send out laborers into his harvest." Some of the burden of this verse is to call out the people who will devote their lives to special work in and for the Church. The harvest is far greater than the present staff of laborers can gather.

Some of the burden of these words is to provide the money to sustain the laborers and give them the equipment with which to work. There is little point in calling for new laborers until and unless we stand back of those who are already at their posts.

The fiscal year of the ELC is closing and the financial results are in doubt. The money which we need and for which we have planned is not yet at hand. To pray for the laborers means to provide for them as well, not in meagerness but in strength. Our money must go forth in faith to parts of the harvest which we will never see nor completely understand. Those who pray are expected to give of their means, for God moves through men to claim His harvest.

Be sure every available dollar is in the hands of the Treasurer of the ELC no later than January 31, 1958. There is urgency about harvest, you know!

Raymond M. Olson
Director of Stewardship

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Cover—photo by A. Devaney, Inc.

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The Church in Today's World

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Among the Lutherans

Within the ELC

Lutheran Herald

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rthur Montgomery

Yvonne Isakson

Eddie Nielsen

The atmosphere during the service was curiously informal—as though the fact of blindness had removed the barriers of self-consciousness. . . . And helping to bring the Gospel to those who live in perpetual darkness was a wonderful experience for the young people of Trinity Church in Brooklyn . . .

That They Might See

By Arthur Larsen

rly this summer a group of young people from klyn's Trinity Lutheran Church converged on the t Reformed Episcopal Church in New York City repare for an unusual and exclusive church service. Exclusive" is an odd word to use in reference to worship of God, but this service was just that. Exve, yes, but exclusively for the blind. Trinity's th, under the direction of youth pastor Robert Ner- had volunteered its assistance in setting up a ship service to a unique organization called the pel Association for the Blind.

ong before the start of the service, the blind began troop into the church, set in the midst of New k's bustling business center. Blind men guided by s, blind men and women escorted by the semi-blind, blind folks escorted by volunteers from Trinity's gregation—all flocked to the church and made their tant way down the aisles.

When most of the seats were filled, the service began, led by 15-year-old Arthur Montgomery, whose late father had been minister of Trinity before World War II. Before singing the selected hymns, Arthur repeated each verse aloud for the benefit of his blind audience. The singing began, faltering at first, then gaining in volume and assurance. Some of the blind congregation stood to sing but most remained seated. There was a curious atmosphere of informality—as though the fact of blindness had removed the barriers of self consciousness that hamper most of us. The very lack of unity made all the more forceful the feeling that each person was worshipping Christ in his own way, holding an individual service within himself.

After several songs and messages from a number of Trinity's boys and girls, the meeting was turned over to the man responsible not only for that gathering but for a concerted effort that is bringing Christ to

Trinity young people escort the blind into the service. The Rev. and Mrs. Ralph Montanus are at left.

many of the 20 million blind persons throughout the world, Reverend Ralph Montanus. And in the person of that dark-haired, forceful man lies an extraordinary story.

In 1947, Montanus was in school preparing for the ministry when he was suddenly stricken blind. Stunned by his unexpected plight, he was uncertain where to turn until one day, at the New York training center for the blind, he felt someone tug at his sleeve. "Yes?" he said, but heard no reply. Several times Montanus repeated his question, becoming more and more impatient. Finally someone else passed by and provided the solution.

It turned out that the person trying so hard to communicate with Ralph Montanus was a deaf, dumb and blind man. Slowly, laboriously, the afflicted man traced out letters on the palm of Montanus' hand. "Who are you?" they spelled. After they had introduced themselves through this lengthy process, the man spelled out: "I might as well be dead. No one cares to bother with me." Suddenly Montanus, appalled at the silent, withdrawn world the man inhabited, realized that he had a new mission in life. He realized that God had made him blind for a purpose—to bring the light of the Gospel to the blind of the world.

Letter by letter Montanus spelled out the name of Him who did care about the plight of even the smallest sparrow. When they parted company it was difficult to determine who had been more enriched by the encounter—Montanus or the man filled with new hope and spirit.

A year later he founded the Gospel Association for the Blind, Inc., which today boasts a world-wide ministry serving the darkest of all fields. The Lord even sent Ralph Montanus a devoted wife to assist him along his path. Pastor Montanus and a friend had been g from church to church holding revival meetings. evening one of the church's regular pianists did arrive so a young lady from the audience volunte her services.

She was given some music and began to play song. At first it almost seemed as though the girl playing a different song than the congregation singing. Several false starts later, Montanus' fr whispered to him: "Does she think she can pl Montanus answered: "If she can, then brother, we c sing."

When the song was finally over, the girl apologi But after the service, Montanus discovered she been given the wrong arrangement. "I made other coveries," Montanus says. "Her name was Bea Bu That very night she had given her life to Christ. wanted to train for His service. She loved to s 'Would you sing a duet with me?' I asked." The became a permanent arrangement some time later w Bea Butler became Mrs. Montanus.

Today, the Gospel Association publishes a Br monthly magazine, the Gospel Messenger, that rea 48 states and more than thirty countries. And Sunday people of every denomination gather aro their radios to listen to "Ralph and Bea" bring t the Gospel message in word and song. Blind Sun school teachers minister the Word from Braille Sun school quarterlies and Bible study courses. Blind ganists and choir leaders use the Association's Br hymns and music, and blind preachers lead their gregations in worship inspired and equipped by Br Bible study and sermon aids. In January 1955 Braille Pilot was launched, the world's only evangel Christian magazine for blind children. The edito

Montanus, Jr., the teen-age son of the blind
elist.
those children who cannot read Braille, Mon-
hard-working organization supplies talking books
le stories recorded in dramatized form. These,
ll other materials available, are provided free of
e.
t November, the world's first blind missionary,
rine Hardin, climbed into a plane bound for
West Indies, to spread the message on behalf of
Gospel Association on the island of Antigua.
new camping program for blind boys and girls
w in the formation stage. Instead of a Bible camp
sively for blind children, however, Montanus has
ed a unique system whereby a seeing child is
ed with a blind boy or girl, helping the afflicted
gster through the activities of the camp—and
ning the more enriched through assisting others.
hat of the future? The work will go on, of course,
asing in volume and effectiveness. "Our best hope
he future lies in multiplying workers, blind work-
God can best reach men as man. The blind can
reach the blind; and we are out to help them."
ith the added assistance of such churches as Trinity
eran, which gladly pitch in to help the cause in
ever small a way, the work will go forward. As
ity's young leader, Arthur Montgomery, put it after
service: "I was puzzled to find that I wasn't even
ous leading the meeting. I guess it was because
e was no feeling of the audience staring at me as

The Rev. Ralph Montanus

would have been the case with a seeing congregation. It was a wonderful experience."

Thanks to Ralph Montanus, his loyal staff, and youngsters like Trinity's youth congregation, the Gospel is going out to those who have eyes but who see not. The Message is going out to all of those who live in perpetual darkness, but a darkness illuminated by the bright message of Christ's love.

ichard Krall and Bob Ramos help two members of the ongregation into the church.

The Youth Octet of Trinity furnished special music for the service.

Ecumenism—
A Calculated Risk

By Keith Brids
Faith and Order Secretary, W

(Continued from issue of January 7, 1958)

Some wonder if ecumenical participation, particularly in the World Council, involves doctrinal compromise. It is a fair question and one that deserves serious attention. One must honestly admit that ecumenical activity *may* involve compromise. But if compromise takes place it is due to failure of the participant and not intrinsic in the ecumenical movement itself. To use military language, going into ecumenical encounter is a calculated risk. But what is that encounter? It is the earnest struggle for the truth. Such a struggle may be dangerous and yet is it not there that anyone who believes that he stands for the truth should be? Any missionary knows that he is always in danger of doctrinal compromise, always exposed to the possibility of losing his faith. Even though he may be convinced that he witnesses to the truth, yet by entering into relations with a non-Christian he is taking the calculated risk that the Hindu, or Buddhist, or Moslem whom he faces will convert him rather than the other way around. Should a missionary retire into seclusion because evangelism involves this calculated risk?

In the World Council one necessarily meets those with other doctrinal positions than our own. If we stand for the truth, however, and not just for our own position, then we must welcome the ecumenical opportunity for meeting our theological opponents face to face and be glad in the willingness of all the parties concerned to enter into the struggle for truth as a common act of obedience to their one Lord. Paul bluntly tells us that "when Peter was come to Antioch, I withstood him to the face, because he was to be blamed" and what Paul said, he said "unto Peter before them a This spirit of "to the face" and "before them all" been a healthy tradition in the ELC; it has been s in the discussions about the World Council, but wit the World Council there is a place for this free sp as well—indeed, it would not be a true World Cou without it.

Confessional loyalty itself, therefore, demands t we escape the hermetic walls of isolation, both for sake of theological self-discovery and to bring to whole Church the confessional riches of insight and perience which is our Lutheran heritage.

Both Theirs and Ours

(3) Finally, we participate in the ecumenical mo ment because we participate in the Great Commiss which has been given to the whole Church to preach Gospel to all creatures and to the ends of the wo We know to whom the Commission was origin given. But to whom does it now belong? To the therans only? To the Baptists? The Presbyterians? whom? To all of us, "with all that in every place upon the name of Jesus Christ our Lord, both th and ours." It is that "both theirs and ours" of St. P that the ecumenical movement represents. It is the G given reminder to us that our Lord is also "theirs those who have heard and accepted and those w have not. Our Lord—again, whether we like it or no is the universal Lord, King of creation and redeem of the whole world. It is the world that God "so lov

He gave His Son, and not just me, or my family, my tribe, or my race, or my nation, or even my rch.

hat scandalous truth is what ecumenism by its very ne stands for. The word is derived from the Greek d meaning "the whole inhabited earth." As has al- y been mentioned, the ecumenical movement has e from the missionary movement. Bishop J. E. L. wbigin of South India in *The Household of God* put it as well as any, besides adding a solemn warn- : "The ecumenical movement has been a by-product the missionary movement. . . . It is important to r this fact in mind, for the ecumenical movement become fatally corrupted if it does not remain true its missionary origins." He elaborates: "There is a danger at the present time of a false sort of ecumen- , an attempt to find consolation amid the wreckage he old Christendom in the new vision of a new and der Christendom, yet without the acceptance of the rd demands of missionary obedience."

A Big Enough Boat

Both historically and etymologically the ecumenical ovement represents a dynamic conception of the urch. It did not come into being through men who nt out to save the Church by re-uniting it, but through ose who went out to the far corners of the earth to each the Gospel of the Savior of the world and in so ing discovered Christ's unity. The prime mover in e beginning of Faith and Order, for example, was a issionary from the Philippines, Bishop Brent. And e World's Student Christian Federation founded by ott (in which the Lutheran Student Association as e first confessionally organized member has played key role over the years), with its great tradition as cumenical pioneer" also is missionary in inspiration; O. G. Myklebust of Oslo in his definitive *Study of Missions in Theological Education* writes: "The Federa- on and its constituent movements . . . were missionary their origin and inspiration. The pioneers were almost ithout exception 'volunteers.'"

This close interplay between unity and mission in cumenical history continues to the present. In so doing, believe the ecumenical movement does justice to, even carnates perhaps, the Lutheran view of the Church as e living and witnessing communion of saints. It may, t the same time, incarnate the old tension between ietism and orthodoxy. But it does so in a way whereby hey are no longer resting at dead center in static isola- ion but engaged with one another in creative and ynamic relationship. That in itself is a wonderful ac- omplishment.

If one thinks about it, the fact that the call to mission has led to a rediscovery of the Church is not so strange as it may at first seem. We are only being brought back to the milieu of the New Testament where a separation of mission and unity was inconceivable. Evangelism and the Church went together; when they didn't it went badly for both, as Paul's epistles testify. It was interesting for me in teaching theological courses in Sumatra to see that issue psychologically recapitulated in my Indonesian students. It was literally impossible to talk about evangelism without at the same time talking about the nature of the Church. "Should we preach the Gospel?"—Yes. "Should we preach it to all men?" —Yes. "Is it possible for a Javanese to be a member of the Batak Church?"—Well . . . that's not so easy to say. The Batak Church, like so many in Indonesia, is a one-tribe, one-language church. It is a church and it is an ethnic community. "But if you preach the Gospel to a Javanese and he is converted, what do you do with him?" There is the issue of mission and unity. It is the one which the Jerusalem Council struggled with: "If you convert a Gentile, what do you do with him?" In other words, if you take mission seriously you have to have a conception of the Church which is comprehensive enough—sufficiently catholic, if you like—to include what your mission produces. Or, to put it more simply, when you cast out your nets, you must have a boat big enough to hold the catch. Is the ELC a big enough boat for the whole inhabited earth? That is the ecumenical question which every Church with a deep sense of mission must ask itself.

Antidote for Paralysis

Participating in the ecumenical movement means being stretched. Stretching, though painful, is a necessary antidote to paralysis. When one thinks of these bases for ecumenical participation—Biblical, confessional, evangelistic — we may feel we are incapable of being stretched to such dimensions without being destroyed. Yet, with God all things are possible. A seed which falls into the ground is mercilessly stretched by God; but look what a magnificent plant it brings forth.

Becoming a member of the World Council of Churches is an act of faith. It is not faith in everything the World Council is or does. Nor is it faith that we have entered the kingdom of God. It is the faith that we have been baptized by one Spirit into the one body. It is the faith that God calls us to mission and unity. It is the faith that God has raised up this ecumenical fellowship as a means whereby this faith can be expressed in our day. The World Council is still "in process of formation." By our life and work and witness within it and by our prayers for it we trust that it may become what through the eyes of faith it already is.

The Angel in Evangelism

By Norris W. St

Have you noticed that in the center of the word *Evangelism* there is the word "angel?" Evangelism is one of the most beautiful words in Christian terminology. It is also one of the most abused. "Evangelism" has been blamed for much that has been super-critical, over-emotional, fanatical, ultra-legalistic; for sickly sensationalism, rabid revivalism, as well as dishonest claims of "healing," public "snake grabbing," and religious mass hypnotism. Much of this has brought disgrace upon the Christian Church. This must be the devil's plan to distort and destroy the effectiveness of sound Biblical evangelism.

Great strides have been made the past decade since we established our Commission on Evangelism. However, we still need awakening, renewal, and reconsecration within our own church family. We hear the "angel" in the heart of this beautiful word "evangelism" again calling to the Christian Church in our day: "Awake to righteousness and sin not, for some have not the knowledge of God among you, and I speak this to your shame." We need to re-evaluate our Christian walk and witness under these four imperatives: *Wake Up! Clean Up! Brush Up! Look Up!*

"Awake to Righteousness"

Far too many today within the membership of the Church are spiritually asleep. They profess a form of godliness but deny the power thereof. They follow "a way which seems right to man though the end thereof is death." In spite of all their correct teaching, the devil has them relying on their own righteousness. Thus the Church can grow in strength numerically, yet remain deplorably weak in spiritual power and witnessing.

So our Lord calls out, "Awake to righteousness!" The righteousness which is in Christ alone. Multitudes both within and without the organized Church today must hear us cry aloud: "Awake thou that sleepest, and Christ shall give thee life." To all who like Nicodemus are upright, religious, generous, noble, reputable, yet unsaved and unrighteous, we must firmly proclaim, "You must be born again." To those once spiritually alive who have gone away into open sin like the prodigal son we must declare with utmost clarity "except you repent you will perish." It is indeed time to wake up!

"Sin Not"

The great evangelists (prophets) and apostles of Bible times, and the God-sent evangelists since the New Testament days (Luther, Wesley, Hauge, Moody, Meier, Graham) have all cried aloud to the members of the Church of their day to *clean up*—that is, to confess s and sins. Hear the Word of the Lord: "If my peop will humble themselves and turn from their wick ways—I will forgive their sins and heal their land Our greatest need as a Church and a nation tod is not a faster and higher "Sputnik" to impress t world, but a thorough cleansing and reconsecration the Church.

All must pray, "Create in me a clean heart, O Go and renew a right spirit within me . . ." Multitud in the Church need cleansing from such "comm sins" as backsliding, indifference to spiritual matte prayerlessness, fearful neglect of God's Word, idolat (worship of materialism), disregard for the Lord's D anger, bitterness, pettiness, deceit, gossip, covetousne and a shameful unwillingness to witness for Christ our fellowmen.

"Some Have Not The Knowledge of God Among You"

When we sense that we are slipping or failing business, education, medicine, teaching, or some oth profession we "brush up." Lacking knowledge, we back for a more thorough study of our text books. G calls the Church today when there is so much fal teaching abroad to "brush up" on His Word.

In the spiritual awakening of Ezra's day the proph had the people stand for hours while God's Book w read. John Hus, Luther, and others risked death died in order that the Book of Books might be transl ted into the language of the people. However, in spi of our heritage, multitudes within the Churches America are still spiritually illiterate. Bibles are clos in most homes. Bible classes are very poorly attende

"I Speak This To Your Shame"

The Apostle Paul shamed the Corinthian believers order to warn and correct them so that they would humbled enough to repent and look up to God f forgiveness and power to live the Christ-centered lif God now shames us for the same purpose.

But don't give up! Just look up! God is love. H forgives. God is power. He will remake and use in His service. He shames us to get us to return Himself for cleansing, renewal, and power to prese ourselves a "living sacrifice, holy and acceptable God, which is our reasonable service."

Let us come together in great numbers to our Eva gelism Conferences, penitently and prayerfully seekin God to correct our errors.

For the Family Altar

J. R. Hestenes

ward the Third Sunday After Epiphany

David, the Man and King

The Epistle: II Corinthians 1:3-11 • The Gospel: Mark 1:21-35

Monday, January 20
DAYS OF YOUTH

Read I Samuel 16:12-13

And he sent, and brought him in. w he was ruddy, and had beautiful , and was handsome. And the Lord , "Arise, anoint him, for this is he."

David had a wonderful youth. It was t on his father's farm near Bethle- . One of eight sons, he grew up ng manly influences. He was athletic strong.

One of his assignments was to take of sheep. In the course of this ex- ience, he had several hand-to-hand en- nters with wild animals.

David also had an interest in music, loved to compose songs.

The youth of David is a good witness the worthwhile things that any youth take an interest in. Even in this day re are young people who know the of working, take pride in their ability compete fairly in athletics, and have a te for good music and literature.

Youth is an important time in the life every person. The tastes and the habits at are formed in those days make the n or the woman of tomorow.

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Tuesday, January 21
HE WAS ANOINTED

Read II Samuel 5:1-5

David was thirty years old when he began to reign, and he reigned forty years.

David was "set aside" to be king long before he actually came upon the throne. His growing up and maturing into manhood was necessary first. Then, when the two thrones—Israel and Judah—were vacated, he became king, first over Judah alone, then over Israel, and the kingdom was united under his leadership.

David was the greatest king of Israel, and he displayed good wisdom in the administration of the government. As a warrior he could not be excelled. His armies met with success everywhere.

His reign was to be such that the people would never forget it. They would refer to his reign with longing, and use it as the standard by which they would measure how good, or how bad, their present government was.

God gave David to His people to be their leader. He is mindful of the needs of His people and as long as the earth stands, will provide for their needs and care.

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Wednesday, January 22
A RELIGIOUS KING

Read II Samuel 6:1-11

And David arose and went out with all the people who were with him to Baalejudah to bring up from there the ark of God.

David grew up in a God-fearing home. And when he became king of Israel he did not leave his early training behind. He knew full well the importance of belief in God, and, especially as king, he needed His presence and His help.

He also knew that the people themselves needed the true knowledge of God. If they were to prosper and be happy and contented, they could not expect to find these things in the worship of idols, or in no worship at all.

Further, he knew that no government could long endure, nor accomplish its purposes, that was not founded on the sure foundation of God's will.

Therefore, he saw that the ark of God, the old Ark of the Covenant, should be brought again into the presence of the people.

It is an ageless truth that righteousness exalts a nation.

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Thursday, January 23
DAVID'S SIN

Read II Samuel 11:14-21

And the men of the city came out and ght with Joab; and some of the ants of David fell. Uriah the Hittite s slain also.

This happened just as David had anned. David, the king, committed a urder. No, he had not taken the spear hand and sent it through the heart of riah; but he had arranged it. He had ed that Uriah be assigned to a spot here he would most likely be killed. e wanted to get rid of him because he nted his wife.

To what great lengths he went to get hat he wanted! It is written that "the ing that David had done displeased the ord."

Scripture tells not only the greatness men, but also points out their weak- sses, and makes it clear that men stand fall in relation to their closeness or paration with God.

Two voices always speak to us. The oice of flesh and the voice of the Spirit. od give us the grace to hearken to the lling of His will.

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Friday, January 24
DAVID'S PENITENCE

Read Psalm 51

Wash me thoroughly from my iniquity, and cleanse me from my sin.

David committed his great sin in the heat of passion. As the days passed it became more and more clear to him how evil he had been. God never let him forget that he had done deeply wrong. The prophet Nathan was sent to him to point at him and say, "Thou art the man," when he had told the story about a rich man who had taken the poor man's sheep.

David became penitent for his sin. It was an experience that was to cleanse him thoroughly. It was not a form he went through. It amounted to far more than saying, "All right; I'm sorry, God." And it cost him more than the saying of a few prayers and the gossip of the people. His penitence was real. It wrung his heart and his soul.

True penitence always requires deep remorse, a fear of being beyond the help of God, and a plea for restoration to His love and mercy and grace.

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Saturday, January 25
DAVID AND THE TEMPLE

Read I Chronicles 22:1-6

Then he called for Solomon his son, and charged him to build a house for the Lord, the God of Israel.

It was David's wish to build the temple in Jerusalem. But God withheld this joy from him because of his sin. But he did not hinder him from making the plans, and getting some of the materials ready, and to instruct his son, Solomon, to proceed with the building after he was gone.

There are many things we want to do but cannot get done. It is not necessarily because of our sins, but because of our inability, or lack of time. But there are those who come after us who can take up where we leave off.

Parents are forever handing down to their children assignments that they have not been able to carry out. They should be happy to "assemble the materials" for them so that they can build better than they themselves managed to do.

One temple parents must be sure to build themselves is the Temple of Faith. Then their children are apt to do the same.

Church Feels Tension Behind Iron Curtain

When Stefan Cardinal Wyszynski preached at a Christmas Midnight Mass in Warsaw, Poland last month, he compared the present situation in the world to the time when pagan Rome held sway over much of Europe.

He spoke for all the nations behind the iron curtain when he stressed the "longing for deliverance" which characterizes his country. The deliverance, he told 1,500 worshippers in St. John's Cathedral, must come again "through the word of a Child because the Child has nothing in common with the pantheon of the masters of today."

He said the people were tired of "great speeches which say so little in comparison with the voice of the Child. We are awaiting a savior as our forefathers awaited one."

The Struggle in Hungary

Similar longings for release from oppression were evident in other countries of Eastern Europe. Most significant for Lutherans, perhaps, was the situation in Hungary.

According to the most recent information available at the end of the year, top Lutheran officials elected by the Lutherans of Hungary are being replaced by government appointed successors. The information was contained in a December issue of *Evangelikus Elet,* Lutheran Church newspaper.

According to the newspaper, Bishop Lajos Vetö is returning as bishop of the Northern District and as the presiding bishop of the church. Bishop Vetö, who had held the post since 1950, resigned during the revolution last October. According to the paper, "Lajos Vetö is taking his place, which he, like some of his colleagues, had been forced to leave because of threats with weapons." He replaces Bishop Zoltan Turoczy, who was elected in January, 1957, by the congregations and installed in February at ceremonies attended by Mr. Janos Horvath, president of the State Office of Church Affairs.

Also returned is General Inspector Ernö Mihalyfi, who is referred to in the article as the "legally elected inspector." Mr. Mihalyfi fled to Austria during the revolution and later returned to Hungary. The former general secretary of the church, Karl Grünvalszky, has also been restored, because, the paper says, he resigned in October, 1956, in an atmosphere which was prejudiced by the coming "counter-revolution."

The news of the changes had been foreshadowed on November 29 at a meeting of sixty Lutheran pastors called by Mr. Horvath. At the same time a commission was named by the government to run the affairs of the Lutheran Church. It will be headed by Lajos Grenak, who has never he office in the church but has been official in the State Office for Chur Affairs.

German Pastor Arrested

Church-Government tension in Ea Germany is still very evident. In Berl it was reported that Evangelical Past Ernst Willy Kohl of Nossen, Saxon was arrested by East German Comm nist police for refusing to bury atheist woman in the church cemeter The woman was a member of a loc farming cooperative.

Meanwhile East German authoriti confiscated editions of two Evangelic Church papers, *Die Kirche* and *Po damer Kirche,* for publishing resol tions adopted by the recent synod the Evangelical Union Church.

Leaders of the Evangelical Church in Eastern Germany, meeting in E Berlin, issued a statement saying th while they desired a relaxation of te sions between the Churches and t Communist government they wou continue to resist obstructive measur by the State. Bishop Otto Dibelius Berlin presided at the meeting.

The conference voiced solidarity wi Pastor Siegfried Schmutzler who cently was sentenced to five years i prisonment by a district court at Lei zig, East Germany. The clergym was chaplain to Evangelical studer at Leipzig University.

Meanwhile, protest demonstratio against Pastor Schmutzler's senten and services of intercession on his b half were held at West German u versity centers, including Cologn Osnabrueck, Muenster and Saarbruec en.

East Germany Communists also ha broadened their anti-religious campai to include attacks on after-school r ligious instruction classes conduct by Protestant and Roman Catho Churches.

Youngdahl to Russia

In spite of severe oppression in satellite countries, Communists in the Russian homeland apparently are putting their best foot forward by inviting American pastors to visit.

A second such invitation was made public just before Christmas. Dr. Reuben K. Youngdahl, pastor of Mount Olivet Lutheran Church, Minneapolis, will inspect schools and scientific developments in Russia. He left for Europe and the Middle East on Dec. 26. It will be Dr. Youngdahl's second visit to Russia in a year.

Llewelyn Thompson, American ambassador to Moscow, invited the Lutheran pastor to confer with him. This will be the fourth time that Dr. Youngdahl has seen him. Earlier visits took place when Mr. Thompson was ambassador in Rome and Vienna.

While in Istanbul, Turkey, Dr. Youngdahl will confirm a 14-year-old Minneapolis boy whom he has instructed by correspondence for the past year. The boy, Philip Carlson, is the son of Mr. and Mrs. William Carlson, who are members of Mount Olivet. The father works for the Minneapolis-Moline Co. in Ankara, Turkey.

ocal Communist publications and
ials made statements denouncing
Churches for "increased attempts
nfect the children with this poison."
The Red organs accused catechists
forcing children at the end of the
ular school day to attend religion
sses. One paper said a district prose-
or had instituted legal proceedings
ainst a woman catechist for "depriv-
" children of their liberty when
y were ready to go home after
ool.

Other charges made against catechists
Communist officials were: agitating
ainst the East German government
ring religion classes, and undermin-
the scientific teaching given the
ldren during normal school hours.

Little Christmas in Yugoslavia

Meanwhile severe restrictions on
ristmas observances were put in
ce in Yugoslavia where only a
inority of Yugoslavia's five million
man Catholics were able to attend
ass on Christmas Day because the
mmunist government does not of-
ially recognize the Feast of the Na-
ity as a holiday.

Protestants were impeded in their
ristmas religious observances for the
me reason. The Serbian Orthodox
hurch, majority religious body in the
untry, celebrates Christmas on Jan. 7.
Offices and factories were open for
usiness as usual" on Dec. 25. Only
reigners and diplomatic personnel
ere able fully to observe Christmas.

Czechs Get Tough

At the same time Church sources in
ienna reported that a congress on
roblems of atheistic education" held
Prague under the auspices of the
inistry of Education and Culture may
rald a new tough policy against re-
gion in Czechoslovakia.

Rude Pravo, Czech Communist party
gan, reported that the congress dis-
ssed the "failure of atheistic educa-
n in the past" and considered meas-
es to "step up" such education.

According to the paper the confer-
ce agreed that atheistic education
ould not be "restricted to the schools
t spread over all parts of the popula-
n." *Rude Pravo* added that the meet-
g also discussed "other religious prob-
ms in the country."

The Call to Prayer: Two Versions

Examples of the differences in theology and outlook between Roman Catholics and Protestants are the calls to prayer for Christian unity issued for the week of Jan. 18-25.

The following prayer lists were published this week. One came from the Commission on Faith and Order of the World Council of Churches, the other list from Roman Catholic authorities in the United States.

Protestants were asked to pray for:

(1) The conferences and assemblies held in the interest of the mission and unity of the Church, and for those engaged in unity negotiations. (I Kings 8:22-30)

(2) Those seeking in worship to maintain continuity with the past and those experimenting with new indigenous forms for the present. (Exodus 6: 1-8; 15; 11-18)

(3) Those suffering through racial, national, and other human divisions and those striving for social justice in all parts of the world. (Revelation 21)

(4) Laymen seeking to do God's will in homes and factories, in fields and offices, and in all the ordinary paths of life. (Col. 1:9-28)

(5) Our enemies as God's children. (John 13:1-17)

(6) Churches undergoing temptation and persecution for their faith. (Hebrews 4:14; 5:9; or Luke 4:1-14)

(7) The reality of the evil powers in the world and the Lordship of Jesus Christ. (John 14:15-26)

(8) The call of the Church to preach the Gospel to all creatures and to the ends of the world, and give prayerful thanks for those faithful to that call. (Matthew 28:16-20)

Roman Catholics were asked to pray for:

Jan. 18—Return of the "other sheep" to the old fold of St. Peter, the One Shepherd.

Jan. 19—Return of all Oriental separatists to communion with the Apostolic See.

Jan. 20—Submission of Anglicans to the authority of the Vicar of Christ.

Jan. 21—That the Lutherans and Protestants of Continental Europe may find their way back to Holy Church.

Jan. 22—That Christians in America may become One in communion with the Chair of Peter.

Jan. 23—Return to the Sacraments of lapsed Catholics.

Jan. 24—Conversion of the Jews.

Jan. 25—Missionary conquest of the world for Christ.

PITCHER TO TURN PREACHER—Von McDaniel, pitcher for the St. Louis Cardinals baseball team, is enrolled as a student at Abilene Christian College in Texas and intends to become a Church of Christ minister. (For another story of a sports figure turning to the ministry see the story of Jerry Thompson in this issue.)

—RNS Photo

There'll Always Be an ELC

Other Lutheran Union Picks Possible Name

Commissioners of four Lutheran Churches engaged in negotiations toward merger favor calling the proposed new body the "Evangelical Lutheran Church in America."

Preference for that name was expressed in Chicago by the Joint Commission on Lutheran Unity, representing the United Lutheran Church in America, Augustana Lutheran Church, Suomi Synod and American Evangelical Lutheran Church.

By its vote, at a two-day meeting, in December, the commission indicated that the merged Church of three million members will not bear the name of any of the uniting bodies. Those suggested received little support in the balloting.

The commissioners cast their second highest vote for a slight variation of their first choice, namely, the "Evangelical Lutheran Church in North America." Two other selections were also made, "The Lutheran Church—United Synods" and "The Lutheran Church in America." All four names were referred to a sub-committee on nomenclature which will make a final recommendation at a later meeting of the commission.

Other names considered and rejected by the commissioners included The Lutheran Church, The Lutheran Church of the Augustana, The United Lutheran Church in America, The United American Lutheran Church, The American Evangelical Lutheran Church, the Lutheran Evangelical Church, and The Evangelical Lutheran Church United.

Also turned down was a recommendation from the sub-committee on nomenclature that urged the use of ecclesiastical titles to describe functions and leadership in the proposed new Church.

By an overwhelming margin, the commissioners voted that the elected leader of the Church should be called president rather than president-bishop or archbishop.

Further, they decided, constituent units of the Church will be known as synods and not dioceses, and will be subdivided into districts, while the synod's ranking officer will be known as president rather than bishop.

Hymnal Conferences Planned

Seven area conferences to introduce the new Lutheran Service Book and Hymnal have been arranged for the state of Minnesota.

These will be one-day conferences in strategic areas of the state so that all who are concerned may attend. Pastors, choir directors, organists, and church music committees, together with all who are interested, are invited.

The program will consist of two addresses given by official representatives from Minnesota who attended the introductory conference held in Chicago in November, demonstrations of the liturgical services by means of transcriptions and of the hymns by a mixed quartette or small ensemble. There will be ample opportunity for discussion and questions.

A registration fee of $1.00 will provide one copy of the pre-print of the service section for each attendant.

The following is the schedule of conferences in Minnesota:

Monday, January 20—Our Savior's Lutheran Church, Hibbing, Pastor Robert Pearson of Willmar, chairman. Sessions from 9:30 A.M. to 3:30 P.M.

Thursday, January 23—Trinity Lutheran Church, Moorhead, Pastor Kermit Graves of Brainerd, chairman. Sessions from 9:30 A.M. to 3:30 P.M.

Sunday, January 26—Our Savior's Lutheran Church, 24th and Chicago Avenue, Minneapolis, Pastor George H. Gerberding, chairman. Sessions from 2:30 to 8:30 P.M.

Monday, January 27—Bethel Lutheran Church, Willmar, Pastor Johan Thorson of Willmar, chairman. Sessions from 9:30 A.M. to 3:30 P.M.

Thursday, January 30—Zumbro Lutheran Church, Rochester, Pastor Elmer Ackerman of Owatonna, chairman. Sessions from 9:30 A.M. to 3:30 P.M.

Sunday, February 9—Pilgrim Lutheran Church, Superior, Wisconsin, Pastor Robert Pearson of Willmar, chairman. Sessions from 2:30 to 8:30 P.M.

Sunday, February 16—Gloria Dei Lutheran Church on South Snelling, St. Paul, Pastor Clifford A. Nelson, chairman. Sessions from 2:30 to 8:30 P.M.

Conferences in other areas of the country will be announced soon. All meetings are inter-synodical.

INTRODUCING THE NEW HYMNAL—This scene is typical of one that will take place throughout the country within the next few months to introduce the new Lutheran hymnal to pastors and laity. One-day conferences begin in Minnesota this month (see story). Shown above at conference in Chicago are Dr. Edgar S. Brown of the liturgy commission of the ULCA at the lectern explaining the service; the quartet of choir members of Immanuel Church Chicago who sang parts of the liturgy; and Dr. E. E. Ryden, editor of Lutheran Companion and a member of the inter-synodical hymn commission, with Mrs. Ryden.

oach to Become Pastor

f ever an athletic coach could be d to be successful, that coach is Jerry ompson of Ripon College, Ripon, s. In this his second year as Ripon's d coach, Thompson piloted his foot- l team to eight victories—with no es, no ties—and to the 1957 Mid- st Conference Championship.

Three of the Ripon team were touted places on the Little All-American m. Out of the 11 men chosen on the t team of the Midwest Conference, on's players won six places. The points piled up by his team during season set a new conference record.

At the peak of a fame most coaches er achieve, Jerry Thompson has re- ned. Why?

n his letter of resignation to the sident of the college he wrote, "I l not be available for the renewal of contract. I plan to enroll at Luther eological Seminary, St. Paul, Minn. start preparing myself for the Lu- ran ministry."

Explaining his feelings and that of family, Jerry said, "We are happy t we have made the decision to go the way in full time work of the ristian Church. My wife and I have rely said, 'Here we are, Lord. Take and use us as You desire.' It's that ple."

This is the story of how Jerry and family came to their decision as told Lyman Judson of the staff of Ripon llege:

'A year ago Thompson contem- ted resigning. As was natural with n, he decided to pray over the mat- . After much soul searching, he cided to continue for one more year. the meantime, he prayed that God ght guide him in making the correct cision. He prayed for some sign that ght help him.

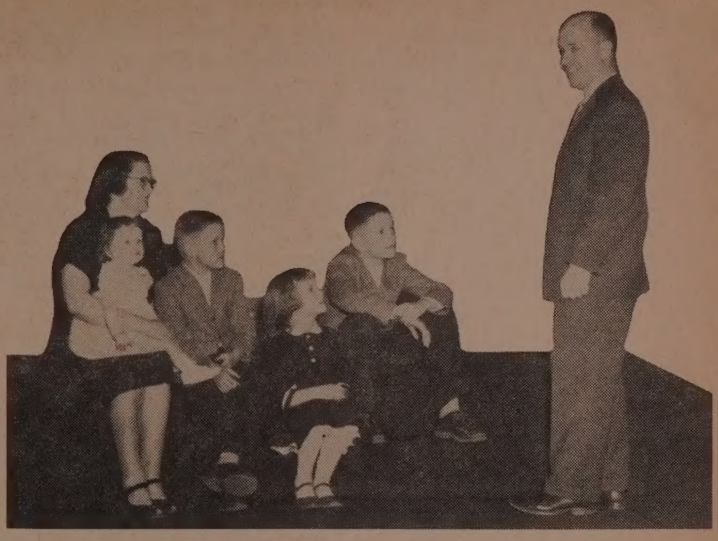
'With the smallest varsity football ad of any college in the conference, d with some of even this limited mber of players incapacitated by in- ies, Thompson literally inspired his yers to eight consecutive victories.

'It may not be true to say that Jerry's yers worship the ground he walks ; what he is to them shows on their faces and can be read in their eyes. Under his influence they demonstrate all the manly attributes of physical strength and prowess, speed and co-ordination, drive and teamwork.

"But above that they have proved to all the world that football players can be gentlemen and students. At Ripon they are. Thompson's players do not swear. Of their own volition they gather together before a game to pray. They do not pray for victory, only that they may behave as gentlemen and that they may be able to give their utmost in playing the game.

"In spite of the fact that sports pollsters have picked Ripon College players for Little All-American and Midwest Conference positions, neither Thompson nor the Redmen believe that any one player is more of a star than any other. In fact, every man demonstrated complete unselfishness throughout the season, striving to co-ordinate his efforts with those of his team-mates to produce a team product. In this, of course, they were eminently successful.

"Jerry Thompson is certain in his own mind that his prayers have been answered. He sees in his amazing success the hand of the Lord and the sign he sought. So, his resignation is final. He will leave full-time coaching and enter the ministry."



A future Lutheran parsonage family are Mr. and Mrs. Jerry Thompson and their four children. (see story)

Jerry Thompson's Background

From 1941-44 attended St. Olaf College, Northfield, Minn.

Transferred to University of Wisconsin. Granted Bachelor of Education degree in 1945. Leading ball carrier as Badger halfback.

1945-46—coached football at Manistique, Mich. high school.

1946-47—coached football at Upsala Lutheran College, E. Orange, N. J.

1948-51—coached football and baseball at Augustana College, Sioux Falls, S. Dak.

1951-55—coached at Neenah, Wis. high school.

1956—came to Ripon College.

Studying summer sessions at the University of Wisconsin he has earned a Master's degree with majors in Physical Education and Administration.

ELC Televised

The ELC was the first church featured on a series being televised by KSTP-TV, Minneapolis and St. Paul, Minn.

Some readers will receive this HERALD in time to be advised to tune in to channel 5 at 4 p.m., Saturday, January 11. This is the first in a series of 16 weekly telecasts prepared under the auspices of the Radio and Television Committee of the Minneapolis and St. Paul Councils of Churches.

"Men for the Ministry" Conference at Luther

A conference for high school men to acquaint them with the work of the Lutheran ministry as a life calling is being sponsored at Luther College, Decorah, Ia. February 2-3.

The program will include speeches by Dr. Alvin Rogness, Dr. Philip Dybvig and Dr. Gerhard Belgum as well as two panel discussions, one made up of pastors and college faculty members and the other of pre-theological Luther students.

ELC Missionary Doctor on Telecast Jan. 23

Further information received by LUTHERAN HERALD indicates that Dr. Olaf Skinsnes, ELC medical missionary in Hong Kong will be one of eight doctors featured on NBC's "MD International" telecast January 23.

Time of the telecast is 10 p.m. EST, but local stations should be consulted for confirmation of time. The program is designed to show how American medical men "practice at the bedsides of the world." Most of the doctors featured are church-sponsored missionaries.

The program was inspired by President Eisenhower's appeal for the portrayal of "people-to-people" activities in all professions and walks of life.

Dr. Skinsnes' portion of the program will feature the establishment and development of the hospital for lepers in Hong Kong, and is scheduled to be the first portion of the hour-long telecast.

More "Honor Rolls"

Six new congregations sending the LUTHERAN HERALD to all members of their parish brings the total "honor roll" list to 255 churches. New additions are the following:

First, Wabek, N. Dak.—the Rev. Robert Cordes

Bethlehem, Kalispell, Mont.—the Rev. J. M. Grimsrud

Skabo, Grenora, N. Dak.—the Rev. Wallace Hunstad

Grand Valley, Canton, S. Dak.—the Rev. R. A. Olsen

Dovre, Chetek, Wis.—the Rev. Ernest Quam

Trinity, Frankfort, Mich.—the Rev. Arthur Towne

Choir Tours Announced

LUTHERAN HERALD readers will be interested in checking two of the announced ELC College choir itineraries for concerts in their area.

The 63-voice a cappella choir of Augustana College, Sioux Falls, S. Dak. begins its tour into Iowa, Nebraska, Minnesota, and Wisconsin on January 25 but will have a pre-season week-end tour earlier. Director is Arnold Running.

The St. Olaf College Choir, directed by Olaf Christiansen, will leave January 30 for a tour of 10 states that will take them as far south as Florida.

Both choirs will climax their tours with a homecoming concert in their own town. The following are the itineraries:

The Augustana Choir

Jan. 11, Brookings, S. Dak.
Jan. 12, Madison, S. Dak.
Jan. 12, Montevideo, Minn.
Jan. 24, Coleridge, Nebr.
Jan. 25, Omaha, Nebr.
Jan. 26, Soldier, Ia.
Jan. 26, Sioux City, Ia.
Jan. 27, Jackson, Minn.
Jan. 28, Fort Dodge, Ia.
Jan. 29, Ames, Ia.
Jan. 30, Osage, Ia.
Jan. 31, Decorah, Ia.
Feb. 1, Dodgeville, Wis.
Feb. 2, Stoughton, Wis.
Feb. 2, Janesville, Wis.
Feb. 3, Racine, Wis.
Feb. 4, Chicago, Ill.
Feb. 6, Mauston, Wis.
Feb. 7, Minneapolis, Minn.
Feb. 8, Watertown, S. Dak.
Feb. 9, Sioux Falls, S. Dak. (Homecoming)

The St. Olaf Choir

Jan. 30, LaCrosse, Wis.
Jan. 31, Mt. Sterling, Ill.
Feb. 1, Evansville, Ind.
Feb. 2, Nashville, Tenn.
Feb. 3, Atlanta, Ga.
Feb. 4, Milledgeville, Ga.
Feb. 5, Jacksonville, Fla.
Feb. 6, St. Petersburg, Fla.
Feb. 7, Miami, Fla.
Feb. 9, Orlando, Fla.
Feb. 10, Savannah, Ga.
Feb. 11, Charleston, S. Car.
Feb. 12, Columbia, S. Car.
Feb. 13, Spartanburg, S. Car.
Feb. 14, Hickory, N. Car.
Feb. 15, Winston-Salem, N. Car.
Feb. 16, Corbin, Ky.
Feb. 16, Berea, Ky.
Feb. 17, Indianapolis, Ind.
Feb. 18, Wooster, Ohio
Feb. 19, Westerville, Ohio
Feb. 20, Goshen, Ind.
Feb. 21, Decatur, Ill.
Feb. 22, Milwaukee, Wis.
Feb. 23, Northfield, Minn. (Home Concert)

People

Donald E. Anderson, secretary f Resettlement and Material Relief of t Lutheran World Federation, was r cently elected treasurer of the confe ence of Voluntary Agencies in Genev Switzerland. The conference is an i ternational body of voluntary agenci operating world-wide programs for t resettlement of refugees.

The Rev. G. R. Romness has left h pastorate at Our Savior's Churc Barnesville, Minn. which he has serv since 1923. He is retired and is livi in Fergus Falls, Minn. He is recoveri from a hip injury received last fall.

The Rev. James T. Ericksen has r signed as pastor of Our Saviou Church, Teaneck, N. J. to accept t call to Burlington Church, Burlingto Wash.

The Rev. Marvin Berkeland was i stalled last month as chaplain supe visor at Big Spring State Hospital Big Spring, Texas. He received h clinical pastoral training at the sta hospitals in Willmar, Minn.; Topek Kans.; and Austin, Texas, where h served as assistant chaplaincy super sor. In addition to his chaplaincy duti at Big Spring Hospital, Pastor Berk land will supervise groups of pasto and theological students taking clinic training at the institution.

Obituaries

Mrs. Betsy Dalager, widow of t late Rev. Kristofer Dalager, died Lake Park, Minn. on December at the age of 94 years. She was bo in Stoughton, Wis. June 16, 1863. S was married to Pastor Dalager in 188

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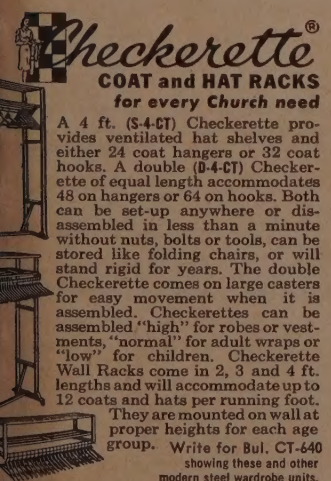
ving their marriage they resided
phen and McIntosh, Minn. where
Dalager served parishes. In 1903
ccepted the call to Lake Park,
, where he served until his re-
nt in 1940. Following retirement,
alagers lived in Lake Park. Pas-
alager died in 1945. Survivors in-
three sons and four daughters.

. Wendla Bergford, widow of the
ev. Albert H. Bergford, died in
nead, Minn. on December 19 at
ge of 76 years. She was born in
n Oct. 16, 1881 and came to the
d States as a child. She lived in
n Rapids, Minn., until her mar-
to Pastor Bergford in 1906. Her
nd served parishes in Winnipeg,
Canada and the following towns
nnesota: Underwood, Pine Creek,
laire and Gonvick. Pastor Berg-
who retired in 1929, died in 1943
derwood. Mrs. Bergford had been
dent of the Eventide Home in
nead since 1953. Survivors include
n and one daughter.

Changes of Address for ELC Pastors

). Aaker, 903½ Elmhurst, Concordia,
, 12-10-57
art Dale, 3212 Xenwood Ave., Minne-
16, Minn.
M. Kraabel, 502 E. 3rd St., Tucson,
12-15-57
ace Larson, Rt. 2, Rushford, Minn.,
57
ert G. Loddigs, 3934 Scott Ave. N.,
polis 22, Minn. 12-16-57
ld F. Mundfrom, c/o Global Gospel
ship, Box 777, Minneapolis, Minn.

Notsund, Milford, Iowa, 1-1-58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High producing 160-acre farm in Lac Qui Parle Co., Minn. 4 mi. from town and church. School bus route; hard surface road; bldgs ample and in good condition. To settle estate. 545-1A

Homes

For sale or rent for 1958 season; summer cottage on Lake Andrusia near Bemidji, Minn. Fully modern, fireplace, 2 bedrooms. 545-2B

Businesses

Shoe store for sale in city of 3000 pop. in N Minn. 2 Lutheran churches; good school. Ideal business for couple to operate. 545-3C

Grocery store in NE Ia. Stock, fixtures, bldg. Recently remodeled, living quarters above. Good business. Near Lutheran church and school. Priced reasonably. Ideal for middle aged couple. 545-4C

Hobby House and novelty business for sale in S Minn. city. 545-5C

POSITION WANTED

Work as caretaker or custodian of Home for Aged or hospital. Experienced in heating, plumbing and electrical work. Prefer S Minn. or N Ia. 545-6E

HELP WANTED

Companion wanted to share modern home with lady in Wis. city of approx. 1200 pop. Near Eau Claire. Very little housework. Some remuneration for services rendered. 545-7F

Woman for housework and care for elderly lady. $20 per week in N Minn. city. 545-8F

Capable woman for general housework in S. Minneapolis home for 2 working adults—no children. Not to be over 50 yrs of age. 1½ blocks from busline. 545-9F

Interesting opening available at once for good typist and office assistant in a credit bureau department in S Minn. city. Shorthand preferred but not essential. 40 hr week; paid holidays; vacation and sick leave plan. 545-10F

Two group care couples for child care institution in Ia. Mature couples without children preferred. Adequate salary, social security; good sound working conditions; challenging opportunity. Openings May 1st and June 1st. One qualified teacher desired in one of couples. 545-11G

Good opening for farm implement dealer in center of good farming country in SW Minn. 545-12G

Barber needed in N Minn. city. Only 2 shops in town. Good school and 2 Lutheran churches. Good opportunity. 545-13G

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8. The Marriage at Cana
9. The Healing of a Leper
10. The Healing of a Paralytic
11. The Visit to Mary and Martha
12. The Man Born Blind

Part III—His ministry

13. The Story of the Twelve
14. The Centurion's Servant
15. Rejection at Nazareth
16. Attempted Arrest
17. The Fate of John the Baptist
18. The Raising of Lazarus

Part IV—the last day our Lord on earth

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20. The Passover Su and Betrayal
21. The Trial
22. The Crucifixion
23. Resurrection
24. The Upper Roo

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